

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"Also now, behold, my witness is in heaven, and my record is on high" (JOB 16: 19).

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IS MORMONISM A MENACE?

BY LON J. HADDOCK.

AMONG the many absurd stories told about the Mormons, perhaps no other is quite so ridiculous as that of the abduction of English women to Utah, where they are held captive against their will, and subjected to all manner of indignity and abuse. Only recently a story appeared in a local "weekly" in which the "heroine" tells of her thrilling escape from Utah to *Salt Lake City*, where she ultimately found succor at the hands of a friendly-disposed elder woman. The fact that Salt Lake City is the capital of Utah, and the very place where the headquarters of the Mormon Church is located, counts for nothing in the mind of this supposed "victim." To the ignorant and gullible it reads like truth unvarnished. Constance Weaver is the supposed name of the unfortunate one, but who Constance Weaver is, or where she lives, or who her people are, or when and where she was taken, or who were the men responsible, or any other *fact* connected with the occurrence, are consistently omitted. Constance Weaver is a good name for a constant weaver of fabrication, however, and the penny weekly continues to thrive and wax fat from the publication of such stuff and nonsense.

In a day of free schools and free public libraries consistency would demand that a sensible person at least look upon the map of the United States and ascertain just where Utah and Salt Lake City are located. There it is! Utah, a State of the Union, comprising 87,000 square miles of territory, and bounded on the north by Idaho and Wyoming, on the east by Colorado, on the west by Nevada, and on the south by Arizona. Common sense will assure any sane-minded individual that Utah is as free of access or egress as any other State in the Union, and that the only "wall" around it is the wall of prejudice which blinds the eyes of those who see no virtue in goodness, nor merit in righteousness.

Salt Lake City, capital of Utah, is a city of approximately 130,000 people. It is the outfitting center and distribution axis for a radius of five hundred miles from Elko, Nevada, on the west, to Grand Junction, Colorado, on the east; and from Grand Canyon, Arizona, on the south, to Butte, Montana, and Boise, Idaho, on the north and northwest. The residents of Salt Lake City are composed of approximately 60 per cent. non-Mormon, and 40 per cent. Mormon. Two Jewish synagogues, and practically all of the Christian denominations, including the Episcopal Church, have church buildings and congregations there. The present Governor of Utah, Hon. Simon Bamberger, is a Hebrew, and has his executive office in the Capitol building at Salt Lake City. The State Council of Defense, lately organized under the direction of the federal authorities at Washington, D. C., to assist in the great war, is presided over by a non-Mormon, and its membership is fairly representative of Mormons and non-Mormons. Three daily newspapers—all non-Mormon—and one Mormon newspaper, are published in Salt Lake City. The late Bishop Laurence Scanlan presided over the members of the Catholic church in Utah for upwards of forty years, and the present incumbent is the Right Rev. Bishop Glass. The Catholic cathedral of the Madeline is among the notable edifices of Salt Lake City. Most of the business institutions of Salt Lake are owned and operated by non-Mormons. The Salt Lake Commercial Club, a non-sectarian organization, will freely furnish any information required as to living conditions in Utah. What excuse, then, is there for ignorance?

Five transcontinental lines of railway converge at Salt Lake City, viz.: the Union Pacific, Salt Lake and Los Angeles, Denver and Rio Grande, Oregon Short Line, and Southern Pacific.

Salt Lake is rapidly becoming recognized as a convention city. The National conventions of the Order of Elks, the American Educational Association, the American Bankers' Association, the American Livestock Association, as well as the International Dry Farming Congress and the International Irrigation Congress, have been held there. Among the more recent were those of the Rotary Clubs of the world, which held its sessions in the big Mormon tabernacle, and the American Retail Grocers' convention, which was held in the Hotel Utah, in June of this year (1919). Delegates attended these conventions from various parts of the world, one delegate coming all the way from Aberdeen, Scotland. United States Presidents Roosevelt, and Taft, as well as Presidential candidate Hughes and General William Booth, founder of the Salvation Army, have addressed enthusiastic gatherings in the great Mormon tabernacle in Salt Lake City, in the past, and President Wilson addressed an audience of over ten thousand there in August of this year. Patti, Melba, Nordica, Yaw, Ysaye, Paderewski, John McCormack, the Welsh Jubilee Singers, and other notable individuals and organizations have

appeared in concert, in this noted edifice. A Bureau of Information and a corps of competent volunteer guides to escort visitors through the Temple grounds and buildings, are maintained by the Mormon Church, and a free organ recital is given at noon of every day (Sunday excepted) during the early Spring and Autumn. Two International Eisteddfods have been held therein.

The Mormon choir won second prize in the world contest held during the World's Fair, at Chicago, in 1893. This organization, led by a Welshman, Evan Stephens, has also toured many of the principal cities of the United States. The great organ in the tabernacle is said to be the second largest in the world.

Thousands of tourists, annually, visit Salt Lake City to see this center of civilization founded by the Mormon people, and to experience the delight of a bath in the saline waters of the Great Salt Lake—America's Dead Sea.

Now as to the state of Utah, it may surprise some of the good people of Great Britain to know that Utah stands foremost among the States of the Union in educational facilities and methods. One of its former Governors is responsible for the statement that over 80 per cent. of the entire State revenue is spent on education. In point of literacy it ranks with the most advanced States of the Union.

The Utah plan for Vocational education of the workers has recently been endorsed by the Chief of Staff of the Vocational Board at Washington, as a standard for the nation.

Every child in Utah up to the age of eighteen years is required to register for twelve months school supervision each year up to such time as they shall have completed the work of a Secondary school form.

The Utah, or Mormon plan of communal farming has been accredited as the most successful plan of colonization yet known.

It is claimed that more musical instruments are found in the homes of the people of Utah, with more members of the family able to play the same, than in any other similar community on earth.

Utah is represented in the national Congress by two Senators and two Congressmen. The two Senators, Hon. Reed Smoot and Hon. William H. King, and one Congressman, Hon. Milton H. Welling, are Mormons. The other Congressman, Hon. J. H. Mays, is not a Mormon.

Utah was the 45th State to be admitted into the Union. Her State constitution, as in the case of the constitutions of all other States, had to be submitted to the federal Congress, for approval, and this Constitution demands that all of the State laws and practices be in accordance with the ideals of American government.

Bingham, the world's greatest copper camp, is in Utah, only a few miles removed from Salt Lake City, and what are said to be

the world's largest smelters are located at Garfield, twelve miles distant from Salt Lake City.

In the great war, now happily ended, Utah readily furnished her required quota of men, and out of these many made the supreme sacrifice. Colonel Richard W. Young, now Brigadier General, and a grandson of Brigham Young, served as their commander.

In the production of copper, silver, etc., Utah stands among the foremost of the States, and the rare fertility of its soil, its salubrious climate, its grazing facilities, and its many natural resources, combine to make of it a great hive of civilization and industry, that commands the profound respect of all who come within its borders.

“Why do the heathen rage, and the people imagine a vain thing?” Why do people of sinister motives go about maligning and misrepresenting the Mormon people? Why did people malign, misrepresent, persecute, and crucify the Savior of all mankind? Why did they despise, despoil, drive out, and exterminate His disciples? Why were Luther, Calvin, Zwingle, Knox, and Latimer driven and hounded, and their motives misrepresented? Why was Columbus referred to as an imbecile, and Galileo imprisoned because one sought a shorter route to India, and the other dared to say that the world was round instead of flat, as was popularly believed? Why have the people of the earth resisted Truth, in any guise, from the beginning of time? Answer any of these queries and you may then know why Joseph Smith was persecuted and finally shot to death at Carthage, Illinois, in the very noon-day of the 19th century glory, because he dared to say and continued to reiterate that he had seen God the Father, and His Son Jesus Christ. Also, you may then understand why his followers have been lied about, persecuted, villified, and maligned, from that day to the present, and why they will continue to be lied about as long as the power of evil is opposing the work of God.

It is a strange inconsistency that those who villify Mormonism, while decrying it as vile, immoral, and licentious, in the same breath pay tribute to the noble appearance, the manly bearing, the refinement and ability of its missionaries. These, they say, are splendid appearing men of suave manner, and pleasing personality, but back of these “chosen” and “picked” representatives is the great body of conscienceless, licentious, scoundrelly priestcraft, who, under threat of death, send these missionaries forth.

Now, candidly, can any sane English man or woman accept such silly twaddle? Can an evil tree bring forth good fruit? Do men gather grapes of thorns, or figs of thistles? If Mormonism is the vile, low thing that these writers would have us believe, and has been engaged in its filthy practices for eighty-nine years now, from whence does it continue to draw this never-

ending supply of splendid missionaries? Why not be consistent and label the entire institution, Priesthood, members, missionaries, and all, as vile, depraved, debauched, and low, or admit the truth that they cannot successfully depreciate the many virtues of the missionary because his own personal appearance and bearing give the lie to their utterances. And being here on the ground where the men and women of England can see him and judge for themselves, the calumniators are forced to strain themselves in an effort to detract attention from the missionary, his statements and character, by painting weird pictures of the "system" away off in Utah.

Now, is it not true that thousands of saints who have emigrated from England to Utah, have come back from time to time, to tell their relatives and old friends and neighbors of the advantages that the gospel of Jesus Christ, as taught by the Mormon people, has brought to them? In other instances sons and grandsons have come back to the old homeland with the message. Millions of letters have been received by English citizens from members of the Church in Utah, Idaho, or the adjoining States. Occasionally an individual here or there has returned disappointed, or dissatisfied with the industrial conditions out there. But the vast majority express themselves as grateful to God for the change which has come into their lives as a result of their conversion to Mormonism. Furthermore, no honest individual, Mormon or non-Mormon, can say that the slightest obstacle has been placed in their way when they had determined to leave Utah.

Another charge is that the members of the Church are urged to leave their homes and interests in England and hasten out to Utah. This, like many other statements, is wide of the truth. The elders of the Church are not preaching gathering to the people of England. On the contrary, the leaders appreciate the value of stable congregations of Church members in this land. If one-half of the people who have joined the Church in England had remained here permanently, the congregations of the Mormons would now be among the largest religious gatherings in Great Britain. But the very moment a person dares to join the Church of Jesus Christ of Latter-day Saints, persecution, vindictiveness, and social ostracism begin. The individual may have been never so virtuous, or godly in character, it matters not, though his entire life may have been lived spotless and above reproach in the community, from the moment he attaches himself to the Mormon organization all of his former virtues and meritorious actions are forgotten and he becomes an object of reproach and contumely. The logical result is he soon determines to leave them all and join himself with the main body of worshippers where he may "see as he is seen, and know as he is known." Hence it is that scarcely is a man or woman a member of the Church ere they are seized with a desire to gather with the central body of the Church.

Not the blandishments of the Mormon elders, but the unfairness and bigotry of the so-called Christian people about them is largely responsible for the action of most of the Mormon converts who have left their native land forever. Knowing the true character of the elders, from an intimate acquaintance with them, and understanding the purpose of their mission as their candid investigation has led them to understand it, they see the injustice in the claims of those who decry them, and so determine to go where they may worship God undisturbed and unafraid.

"Truth crushed to earth will rise again," and so, in spite of the martyrdom of the great latter-day Prophet, and the subsequent driving of his people into the wilderness, the work he inaugurated, under God, goes steadily on. Demons may rave, evil-minded men and women malign and slander, but the Truth of the work will rise above all opposition, and they that attempt to oppose it will be crushed to powder. Mormonism is not the work of men; men did not originate it; it is the ushering in of the final dispensation of the Lord God, in His dealings with the children of earth, in the which all that has been promised from the beginning shall be brought to pass, and He whose right it is to reign shall come as King of kings to occupy His throne.

(TO BE CONTINUED).

SELF-DETERMINATION.

GOD has conferred upon His children the right of individual autonomy. He regards them as intelligent beings and treats them as freemen. Each one of them is left free to choose his own course. The divine plan of salvation assigns to every person a sphere wherein he is permitted to be sole master. Within that realm there are wondrous opportunities for self-development. Whether a man's career will be a success or a failure, depends upon himself. God has given to him a rich province and has left him the option of developing it or of letting it remain neglected. Our lives are the estates which heaven has bestowed upon us. Some pass through mortality in an honorable, progressive way; others become a disgrace to themselves and a source of sorrow to their friends.

In order that human beings may have ample scope for the exercise of their powers, life has been filled with complexities. Sometimes one's judgment is tested to the utmost in an endeavor to decide a difficult problem. Frequently one's trials seem too severe to bear. Occasionally all the joys of existence are concealed or seemingly effaced by sorrows. The sky then looks black; hope seems to have fled. Appeals for help are sent to Him who granted self-rule, but He does not offer succor or in any wise intervene. He desires that the afflicted one may learn how, unaided by heavenly help, to meet adversity and to crush it into impotence.

Men have before them two systems of rule—the one administered by the Almighty, the other conducted by Satan. The individual is at liberty to adopt either of these types of government. If he copies the divine pattern, his career will be progressive and constructive; if he imitates the other form, his life will be stagnant or will show evidences of retrogression.

Blessings impose obligations. Personal freedom is a glorious possession. It invites the individual to put forth all the powers of his being in a noble effort to succeed in honorable pursuits. That same freedom, however, places upon one a heavy responsibility. While Satan can not compel us to do wrong, God does not force us to do right. Any exultation which may spring from the possession of power, is tempered by the knowledge that the unwise exercise of such power may bring about one's undoing.

The Devil's plan of government provides that authority shall be exercised only by him, and that all men shall be his slaves. They would be placed in whatever stations his caprice might choose for them. They would have no freedom of selection. They would be exalted in spite of their defects, and debased regardless of their merits. No circle for the exercise of independent sway would be granted to them. From all men would be withheld the privilege of managing their own affairs. Demondom would be a kingdom of one tyrant and countless cringing, puppetlike serfs.

God is no slave-master. He does not suppress the ambitions of His children. He bids them rise from their lowly state. He invites them to come up to Him, to attain to the perfection which makes Him the Deity. He permits them to have freedom of thought and speech and action within the boundary lines which limit their experience on earth, so that eventually the spheres of their influence may be widened.

We mortals are exercising the functions of individual government. We legislate in matters pertaining to our personal conduct; we perform judicial duties by passing judgment on questions which come before us; we are the incumbents of executive and administrative offices. Each one is the artificer of his own career. He may enrich it or bring it to a state of bankruptcy. He may beautify it or let it become a hideous spectacle. According to his will, it is an inspiration to observers or a cause of their discouragement. Earth is a severe testing-ground for all mankind. Here our weaknesses are laid bare, but here, too, our strength is disclosed. We are shown wherein we need additional power, and we are allowed to learn in what respects we have become measurably triumphant. If, in this world, we act wisely in the discharge of our governmental obligations, we shall thereby demonstrate our worthiness to receive, in the hereafter, a more extensive measure of self-determination.

Liverpool.

J. E. C.

THURSDAY, NOVEMBER 20, 1919.

EDITORIAL.

SUBJECTIVE SPEAKING.

“THE letter killeth, but the spirit giveth life.” It is characteristic of the Latter-day Saint elders to depend upon the inspiration of the Holy Spirit for the matter and utterance of their public discourses. No ministry of the world has the faith and courage to face the people, in so dependent a frame of mind, with so little forethought and preparation of that which it expects to deliver.

The confidence to do this is derived from the assurance that the Lord is with them, and will give them the appropriate thing to say, and the power to speak in the selfsame moment that it is needed. It also comes from their belief that, as ministers to an inspired people, they should be responsive to the prayers of the congregations assembled to receive inspired instructions—to be fed the bread of life. There could not be a better proof of the divinity of their faith, both of the ministering priesthood and of the people, than the almost universal trust in this practice. It is a constant testimony of the reality of their religion, of its virility as a living faith.

For a worshipping assembly of mixed people coming together with desires and prayers to be severally instructed according to their need, and confident that their minister, as the servant of the Lord to whom they pray, will be inspired to answer them, is a trial of their faith, and a test of its truth. For a minister to rise in the presence of such a people and, putting his trust in the Lord, speak as he may be led by the Spirit, fearlessly, and with entire success deliver to them the very thing they stand in need of and most desire, is proof of his inspiration and authority as a servant of God, to be upheld and trusted. This is, or should be, the relation of the Latter-day Saints and the elders who address them. As a general rule, it is the prevailing custom in most of our meetings, and makes them interesting, instructive, and delightful.

Many humble elders of quite limited education have become forceful, eloquent preachers of the gospel through this practice; and those of scholastic learning who have continued to rely upon the Spirit, and not upon their scholarship, have attained renown, great influence and power in their ministry among the people. It has been shown to them, and by them, that however learned they may be and informed in the wisdom of the world, the Spirit of

the Lord is superior to it all; and that without it worldly learning does not qualify men to minister to Latter-day Saints, nor to be for long effective speakers before congregations of the world.

It is not meant that elders should not be scholars, students possessed of great knowledge in every art and science; but that they must still be humble and trust in the inspiration from the Lord to make their learning useful while they labor among His people. It is the right and privilege of the latter to demand this of their teachers, and nothing else will ever satisfy them. Nevertheless, it is within the right of speakers, and it is their duty to be so precisely familiar with the doctrines of the Church, and acquainted with the evidences contained in the Scriptures, that the Spirit can instantly call forth and array in orderly effectiveness the principles to be expounded, and the reasons for the faith that is in them. "Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (Doc. and Cov., Sec. 84: 85).

That some attention on the part of inexperienced speakers should be given to simplify and concentrate their thoughts within narrow limits, that they may not attempt to treat too much in a single discourse, is a wise precaution, which will be helpful to them.

When the apostles were visited and instructed by the Lord after His resurrection, they were told to tarry at Jerusalem until they were endowed from on high, and they remained there "continually in the temple praising and blessing God."

At length, they were qualified to and did receive the divine command. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16: 15-20).

This is the sort of preaching that Jesus commanded, and His disciples gave to the people. It is the only sort that He ever authorized, and except men "endowed with power from on high" shall be found to preach to the people, the latter may well distrust their authority to preach at all; as they are sure to discover such preaching to be vain and empty, as "sounding brass and a tinkling cymbal."

It is not claimed by the Latter-day Saints that the commission

given to the apostles by the Savior, authorizes the saints or their Twelve Apostles to preach and minister in the name of the Lord. The assumption of authority to act in apostolic succession because of that commission, is made by the Anglican Church, or some parts of it, and also by the Catholics. It has proved a vain assumption. It is not true that any priesthood succeeded to that commission. The authority given by the Lord upon that occasion to the apostles expired with them. When they died, they sealed their testimony with their blood, and history discloses the fact that this world was delivered up to an apostate, heathen, corrupt, misnamed Christian priestcraft, which has been at the service of mankind without a direct revelation or command of God, such as was given His apostles down to the ushering in of the gospel dispensation of the fullness of times, through the appearance of the Father and the Son to Joseph Smith in a heavenly vision in the spring of the year 1820. Then began to be restored the gospel, the setting up of the Church and kingdom of God, through the ministry of angels sent from the presence of God for that purpose. Incidental to this ministry, in due course, apostles were called and ordained, and unto them has been given a commission and commandment like unto that of old which we have quoted, with like authority and power. It is the ministry of the Church of Jesus Christ of Latter-day Saints, and is alive performing its appointed task, to the honor of God and the salvation of His children.

J. F. W.

JOHN BUNYAN.

If we read history with a discerning, meditative mind, we shall certainly discover that the Lord has never left Himself without a witness upon the earth; some one has been gifted with a prophetic spirit, and has received revelations in an especial manner. In reading the life of John Bunyan, it appears to me that he was certainly one of these favored witnesses; every circumstance therein was singular and remarkable. To my mind, there was, in his boyish days, something of a resemblance to the youth of the Prophet Joseph Smith, by the way in which his mind was exercised. From his youth he was a remarkable being, and displayed the finger of God upon him; he was of very humble parentage, and his occupation, one of the most inferior; he spent but a short time at school, and what little he learned, he says, he "soon forgot." As a boy he was wild and reckless, and, strange to tell, "a profane swearer." In his general habits he resembled other boys of his age, but differed vastly from them in having a conscience morbidly acute and an imagination that held a terrible dominion over him. Voices reproached him in his dreams for his bad habits, of which swearing seems to have been the most pre-

dominant; in conduct, he was never immoral, but remorse would seize upon him to a degree that he wished he had not been born! Approaching manhood, he had a sickness almost unto death, and on two occasions he was saved from drowning as by a miracle; but his crowning mercy occurred while he was serving as a soldier in the Parliamentary army; being drawn for the siege of Leicester, a companion volunteered in his stead, and shortly after, the substitute, while acting as sentry, was shot through the head with a musket ball. These many remarkable escapes made a powerful impression on Bunyan's mind, and threw a deeper terror into his dreams, and lent a sharper remorse to his waking thoughts. At this time, he married a young woman who had been reared in a pious family; her sole marriage portion was several religious books, which he read with so much profit, that he determined to reform his evil habits, and declared he heard a voice from heaven reproving him, and, looking up, beheld with the eyes of his understanding, the Lord Jesus looking down reprovingly upon him!

About a month after, while arising, and swearing, he was sharply rebuked by a woman who heard him, herself not of the highest character for morality. This rebuke, coming from such a source, touched him keenly, and he again resolved to give up this dreadful habit, which had often caused him so much remorseful sorrow, and from that time did so with an ease that somewhat astonished himself. His reformation proceeded rapidly; he gave up every habit that he felt was sinful; he had never been licentious, and hence his improvement was less difficult.

One day, while walking in the streets of Bedford, he overheard three or four women conversing on the state of their religious sentiments, as they sat before their door in the sunshine. To Bunyan their language was new. They talked of how they had been "born again," and how the Lord had visited their souls in mercy, and how the Holy Spirit had sanctified them. His own words were, "they spake with such pleasantness of Scripture, and with such apparent grace in all they said, that they were to me, as if I had found a new world, as if they were a people who dwelt alone, and were apart from their neighbors." He approached them, and made himself known, and found they were members of the Baptist congregation. From this time he turned his attention to the study of the Scriptures, and his progress and reformation were rapid. He often had visions and heard voices speaking to him, sometimes in reproach, sometimes encouraging him. After a time he became an itinerant preacher, and drew large congregations round him in the open streets. At last Mr. Gifford, who had presided over the Baptist congregation, died, and a year after, at a congregational meeting, it was agreed that the brethren to whom the gift had been given should address the people, for mutual edification. Among others Bunyan was selected for this duty; and with much modesty and trembling he entered

upon his office. He gradually acquired confidence, and was finally appointed to wander through the surrounding villages as an itinerant preacher. He was eminently successful, and crowds came to hear him. From that wonderful fancy of his, he could draw illustrations from surrounding objects, and his own fiery experiences would break out here and there, and astound and subdue his hearers.

But his great success awakened dissatisfaction in many quarters, and declared he ought to be put into prison. This in time they actually accomplished. In 1657 he was arrested at a private religious meeting and committed to Bedford jail; he was accused of not attending church and divine service, and as an upholder of the kingdom. Bunyan would not promise that he would abstain from preaching, and he was returned to prison, and there he was left for twelve years. His jailor, however, was a humane man, and he was often let out on a "ticket of leave," when he would join the brethren at the Baptist meetings, and preach to them. On one occasion he unwisely went to London, and it being discovered, the hand of authority descended on the poor jailor, and Bunyan's confinement became more strict. Here he composed his "Dream"; he was no longer solitary; his narrow cell became to him as a king's chamber! The silence of the day and night was broken by instruments and voices of heavenly music. Bunyan's mind was a kingdom, but of its splendor and extent he was ignorant, until once the prison key was turned upon him. No doubt he endured hardships in jail, but with the "Pilgrim's Progress" on hand, one finds it hard to pity him. He was no longer solitary; the friendly jailor waited on him, angels also attended him. He heard the conversations of Christian and Faithful while they journeyed. The Shepherds talked with him upon the pleasant mountains. The splendor of the Celestial City was apparent afar off. He gave audience to the noblest company; and the walls of his prison-house were wonderful landscape transparencies. After twelve years he was released on the recommendation of the Bishop of Lincoln, and other churchmen. The congregation to which he was attached, chose him as their pastor, and built a new meeting-house for him, where he preached to large congregations. When he preached in London, his intention to do so was advertised, very much as Mr. Spurgeon was at a later day. As a preacher he was popular; three thousand persons usually assembled on Sundays, and not fewer than twelve hundred on week days and dark winter evenings.

Bunyan was a voluminous writer; his name is immortal in English literature. His "Grace Abounding" is one of the most striking of autobiographies. The subject—that of a human soul struggling towards light and peace, often beaten back, yet at the last victorious—is of the deepest interest to the psychologist and

the Christian, and the style has the particularity of Defoe. The "Holy War," again, is an admirable work of its class, and would be, as Lord Macaulay observes, "The best allegorical performance in the language, if the 'Pilgrim's Progress' had never been written." Of course, it is on the last named that Bunyan's fame rests. On its first publication, it made no great stir, but in a very short time it became popular. Edition after edition was called for and eagerly devoured. It irradiated the rude lives of the Christians of the seventeenth and eighteenth centuries; it soon began to be printed upon better paper and adorned with plates, and finally it has taken its place in the elegant libraries of the rich as well as on the shelf of the cottage, and Bunyan, whose name Cowper said he was afraid to mention lest he should be laughed at, is regarded by this critical age as one of the greatest natural geniuses of the world. His "Dream" has been edited by a poet laureate, and his biography has been written by the greatest of our English historians, Lord Macaulay, who has written: "We are not afraid to say, that though there were many clever men in England during the latter half of the seventeenth century, there were but two great creative minds. One of these produced the 'Paradise Lost,' the other the 'Pilgrim's Progress.'"

HANNAH T. KING.

BIRMINGHAM BRANCH MEETINGS.

A SERIES of rousing meetings was held in the various branches of the Birmingham conference during the evenings of November 1st, 2nd, and 3rd. Elder Lon J. Haddock, of the Liverpool office, having been sent down to assist in the same, the meetings were arranged and presided over by Conference President Charles W. Hatch, and were conducted by the presidents of the respective branches.

The first meeting was held at Kidderminster, Saturday evening, November 1st, 1919, with Branch President Dunne conducting. A splendid representation of members and investigators was present, and the service was enjoyed by all.

Sunday, November 2nd, 1919, the Latter-day Saints' hall at Northampton, which had been closed and unused for several years, was re-opened through the labors of Conference President Hatch and Elders Widdowson and Marquiss, who are laboring in Northampton. Elder Lon J. Haddock addressed the assembly on the beliefs and practices of the Latter-day Saints.

Monday evening, November 3rd, 1919, an enthusiastic audience listened to the message which Elder Haddock had to deliver, in the Latter-day Saints' Chapel at Handsworth, Birmingham.

Conference President Hatch and Sister Hatch, and Lady Missionary Gittins, were in attendance at all of the meetings, and

special musical numbers were rendered in a delightful manner by Charles Edwards, tenor, of the Birmingham Choral Society, and Sister Lucy Hartopp, soprano, of Nuneaton.

Many investigators were present at the meetings, and much good is expected to result from the same.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THREE most interesting sessions of the Nottingham conference were held in the Church Hall, Carrington Chambers, Nottingham, Sunday, November 9th, at 10:30 a.m., and 2:30 and 6 p.m.

President Virgil B. Stallings conducted each of the sessions. Among those in attendance were Elder Lon J. Haddock, of the Liverpool office, Conference President Stallings, Elder Alexander Graham, and Elder William Beggs, of the Sheffield conference. Each one of the various branch presidents, with his counselors, was present, and the hall was entirely filled at all three sessions.

The morning session was given over to various exercises by the children of the Derby, Hucknall, Eastwood, and Nottingham branches, which were delightfully rendered, reflecting great credit on the officers, teachers, and children of these branches.

Elder Lon J. Haddock finished with a few encouraging remarks, showing the remarkable growth of the Deseret Sunday School Union, of which each Sunday school in the Church is a member.

The afternoon meeting was addressed by Elder Alexander Graham, laboring as a traveling elder in the Nottingham conference. He gave a splendid exposition of the first principles of the gospel as interpreted by the Latter-day Saints, and bore his testimony to the restoration of the gospel through the Prophet Joseph Smith.

Elder Lon J. Haddock impressed the necessity of a revelation from God in order that faith in Christ might again be established in the hearts of men, and pointed out the ridiculousness of the false stories being circulated about the Mormon people.

The evening session was addressed by Elder William Beggs, of the Sheffield conference. He spoke feelingly of the blessing the gospel had been to him, and of the redeeming and sanctifying effect it would have upon all who would subscribe to its teachings.

A dialogue, in rhyme, was given by Misses Pears and Done, two of the young sisters of the Hucknall branch, setting forth the fundamentals of the belief of the Latter-day Saints.

Elder Lon J. Haddock gave a stirring address on the purpose of life, the meaning of birth and death, etc., as revealed in the restored gospel of Jesus Christ.

A special priesthood meeting was held and addressed by Elder Haddock at 5 p.m., Saturday, November 8th, and a meeting of the Nottingham branch was also addressed by Elder Haddock at

7 o'clock the same evening. Enthusiastic meetings were held at various points in the conference during the week, Elder Haddock having been sent from Liverpool to assist in the same. President Virgil B. Stallings presided over the meetings, and the local branch presidents conducted the same. A meeting was held at Hucknall, Tuesday, November 4th; at Derby, Wednesday, November 5th; Leicester, Thursday, November 6th; Eastwood, Friday, November 7th, and Nottingham, Saturday, November 8th.

Altogether the conference was one of the most successful ever held in Nottingham. A marked feature of the meetings was the splendid singing by the Leicester choir, and the congregational singing under the leadership of Chorister Joseph Robinson.

FROM THE MISSION FIELD.

Organization.—On October 22nd, 1919, a Mutual Improvement Association was organized in the Luton branch (London conference) by President James Gunn McKay and Sister Anna O. McKay. The following officers were chosen and set apart: Frederick H. F. Simpson, president; Ellen McCready, first, and Ethel Perkins, second counselor; Frank Piggott, secretary.

News from Belfast.—The Belfast branch recently had a visit from President Benjamin R. Birchall, of the Irish conference, accompanied by his wife and daughter. The Irish conference covers an area geographically almost equal to the size of England, and the saints are very scattered, reaching from Londonderry in the north to Cork in the south. Special services were held in Belfast, morning and evening. Elder Walter Pring was selected as branch president, with Brother Thomas J. Ditty as first counselor. Brother George Church was appointed superintendent of the Sunday-school, with Sister Carmont as secretary. A meeting of Sunday-school workers was also held. A splendid spirit prevailed throughout the meetings, which were addressed by President Birchall.

Harvest Festival.—On Sunday, November 2nd, 1919, a harvest thanksgiving was held in the New Westgate Hall, Bradford, Leeds conference. Two large tables were necessary to hold the flowers, fruit, and vegetables which the saints so willingly and gladly gave, and the hall was very neatly decorated for the occasion. Three sessions were held during the day, and recitations, songs, and duets were rendered in a most praiseworthy manner. The speakers of the day were: Sister Hettie Geldard, Branch President George H. Higgins, Brother Henry Ingham, Elder Clement L. R. Atterton, Brother Jesse Knight, and Conference President Leonard H. Whipple. The large crowd of

saints and friends was highly pleased with the proceedings of the day.

Socials.—The Glasgow branch, Scottish conference, recently tendered a social to Elder Leonard A. Higgins inasmuch as he was leaving the Scottish conference, to continue his missionary labors in the Newcastle conference; also to Sister Jessie Hunter, who was departing for Zion. The program was conducted by President James E. Rennie.

A farewell social was held Saturday evening, November 8th, 1919, in honor of Elder Albert C. Walker, counselor to President Joseph Robinson, of the Nottingham branch, who left on November 12th for Canada, where he will join his wife and make his home. The Nottingham branch presented him with a pocket book as a token of esteem for his faithful labors in the branch.

October 29th, 1919, at the home of President Simpson, the Luton branch (London conference) Mutual Improvement Association held a very enjoyable social. The entertainment was given to commence the season's work. All present enjoyed themselves, and much enthusiasm for the new organization was aroused.

“What shall I do to gain eternal life?
 Discharge aright
 The simple dues with which each day is rife,
 Yea, with thy might.
 Ere perfect scheme of action thou devise
 Will life be fled;
 While he who ever acts as conscience cries,
 Shall live, though dead.”

DIED.

HART.—On October 28th, 1919, of consumption, Sister Alice Hart, of Kidderminster branch, Birmingham conference. She was born February 9th, 1884; baptized May 5th, 1902, by Elder S. C. Howard. Sister Hart was a faithful and active member of the Kidderminster branch, attending for years to her duty as organist.

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 LATTER-DAY SAINTS IN GREAT BRITAIN.